DOCUMENT RESUME

ED 233 834 RC 014 262

AUTHOR	Pace, Robert E., Comp.
TITLE	The Land of the Yakimas.
INSTITUTION	Yakima Indian Nation Media Services, Toppenish, WA.
SPONS AGENCY	Yakima Indian Nation Tribal Conuncil, Toppenish, WA.
PUB DATE	77
NOTE	63p.
PUB TYPE	Historical Materials (060)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	*American Indian Reservations; American Indians; Community Services; *Economic Development; *Federal Indian Relationship; Forestry; Health Services; Industrialization; Legends; Social Services; Treaties; Tribes
IDENTIFIERS	Bureau of Indian Affairs; Tribal Government; *Yakima (Nation); Yakima Valley

ABSTRACT

The information booklet details the history and development of the Yakima Nation from long before contact with the white man to the present day. It describes how the food-gathering life of the early inhabitants of Washington's Yakima Valley began to change with the arrival of the Lewis and Clark Expedition in 1805. The booklet details the influx of settlers into the area; the Treaty of 1855, in which 14 tribes and bands in the area surrendered over 10 million acres to the federal government; and the resulting War of 1855. It notes the effect of the Bureau of Indian Affairs on the Yakima between 1860 and 1900 and explains how the Allotment Act of 1891 and the purchase of fee patented lands resulted in an 80% non-Indian population within the reservation boundaries. The booklet describes the economic development of the Yakima Nation, beginning with early irrigation projects and currently including forestry, light manufacturing, seafood processing, agriculture, and heavy construction. It notes the 1935 re-establishment of tribal government and includes discussions of current education, health, and community services. The booklet also includes a discussion of Yakima customs. It is illustrated with black and white drawings and photographs. (SB)

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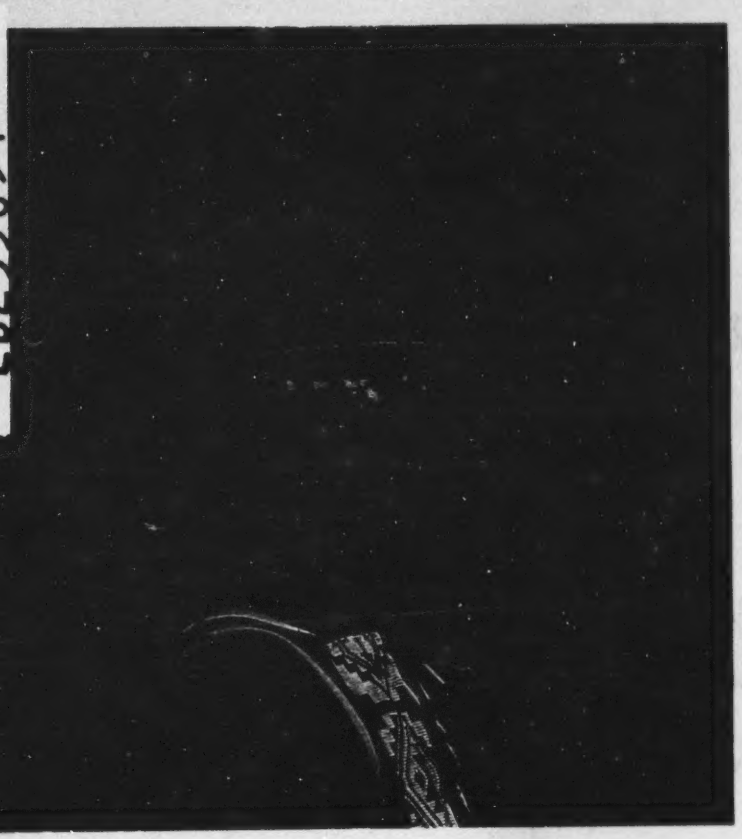

THE LAND OF THE YAKIMAS

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OUR HEARTS SWELL WITH PRAISE FOR THE DIGNITY OF OUR ANCESTORS. WE GIVE RESPECT TO OUR FOREFATHERS WHO MADE OUR TREATY. WE TRY TO WALK TODAY THE PATH THEY MADE.

WE EXTEND OUR HAND TO YOU IN WELCOME. WE HOPE THIS BOOK WILL ENCOURAGE YOU TO LET US GET TO KNOW YOU.

AS WE BOTH COME TO KNOW EACH OTHER BETTER, AND STRIVE TO UNDERSTAND THE SOURCES OF OUR DIFFERING POWERS, WE SHALL BE BETTER NEIGHBORS AND BETTER CITIZENS OF OUR GREAT COUNTRY.

Watson Totus

Watson Totus, Chairman
Yakima Tribal Council

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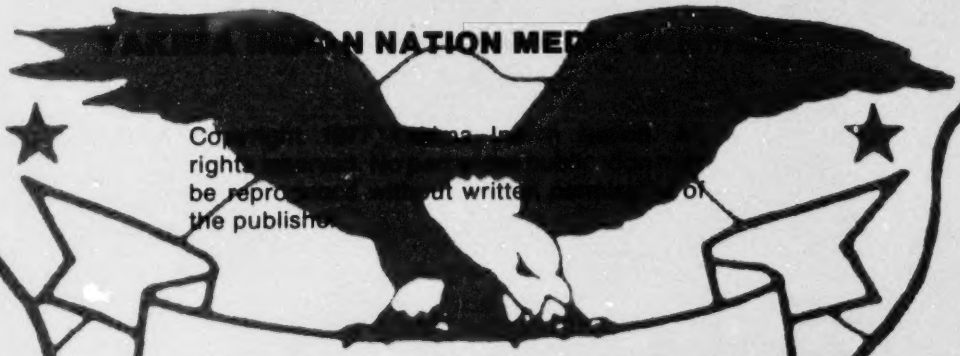

Cover Photo: Clifford Moses Jr.

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Edited by:

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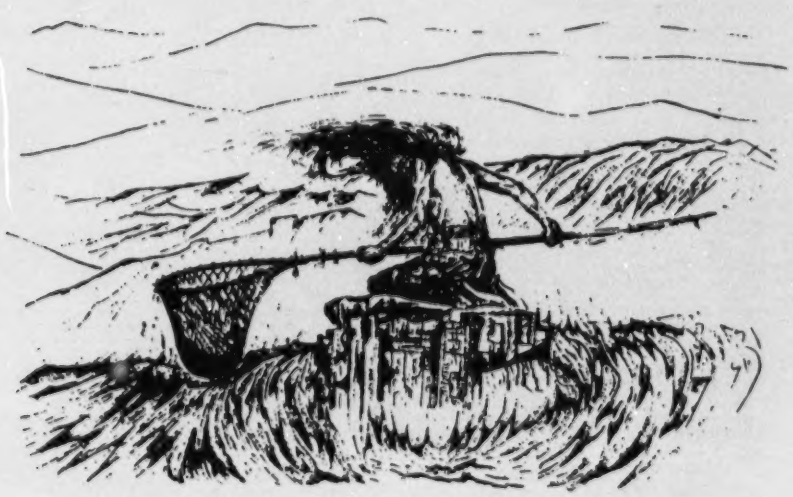

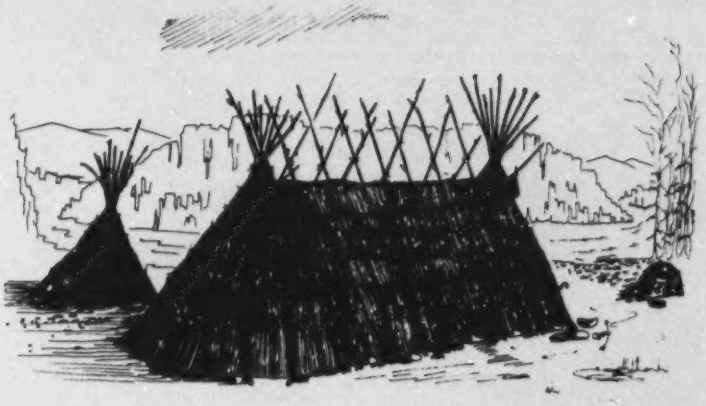

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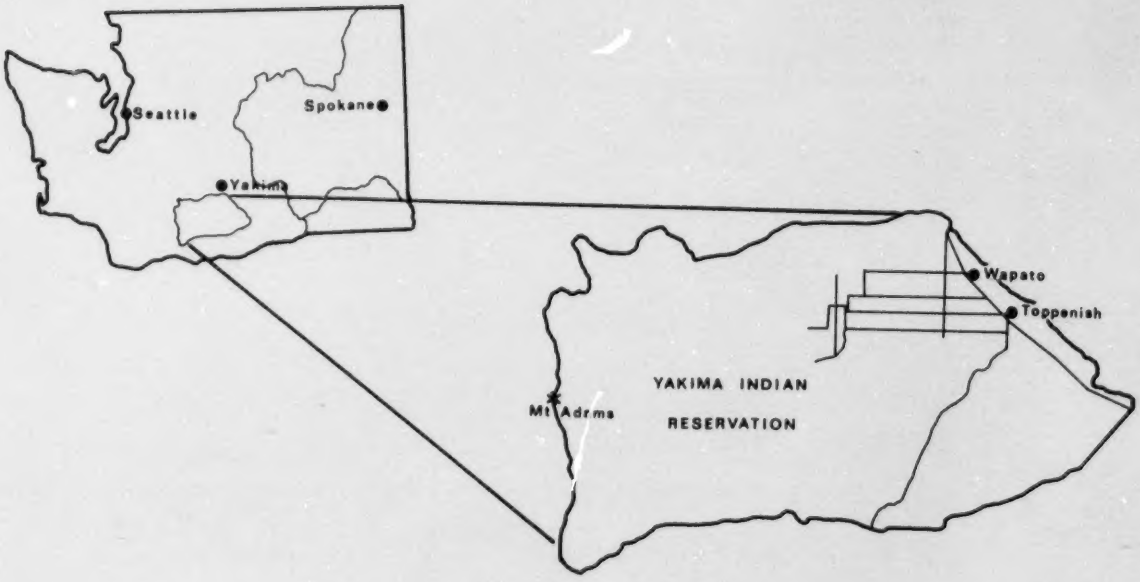
INTRODUCTION

The beautiful Yakima Valley lies along the Eastern Slopes of the Cascade Mountains in the south-central part of the state of Washington. The snowcapped peak of Mt. Adams dominates the western horizon. The eastern foothills of this great mountain are heavily timbered, dotted with alpine lakes and laced with streams, creating a natural habitat for fish and wildlife. The lower ridges and the cultivated valley floor produce a large variety of crops and are noted for apples and cattle. Here is the land of the Yakimas — the Yakima Indian Reservation of one million four hundred thousand acres, 1½ times larger than the state of Rhode Island.



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THE ANCIENT INHABITANTS OF THE EYAKEMA VALLEY

The Land and Its People:

During the last stages of the Pleistocene Ice Age, some 14,000 years ago, nomadic bands roamed the great plains that would eventually become Eastern Washington. The peaks of the Cascades had already been uplifted and stood raw and treeless.

The plains east of the southern Cascades consisted of volcanic basalt rock and wind-blown dust from the sandy deserts to the south. Rivers and streams eroded the soil and brought fresh water to sustain life. Vegetation, fish and animals were in abundance and provided for the People who inhabited the new land.

The first People to inhabit this land were proficient in the hunting and preservation of wild game, in the catching of salmon and the gathering of wild plant foods. Gather-

ing food made them a People on the move. In early spring, the migration led to the traditional root grounds at the timberline where, as the snow melted and left the earth uncovered and wet, the tender roots were easy to dig. Then to the rivers and streams for the great salmon runs. Deer, elk and other game were hunted in the summer in the high country. Finally, just before the winter snows, the fields of huckleberries that grow on the foothills of Pahto (Mt. Adams) were harvested.

The People's survival from year to year, generation to generation, was assured. **Their way of life was in rhythm with nature. Earth and life were sacred. The land taught material and spiritual values.**

In the early 1700's the Yakimas acquired horses and became highly skilled horsemen. The horse made possible expeditions to the plains east of the Rockies to hunt the plentiful buffalo, a journey of many months.

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Only legend told and retold from generation to generation recalls the ancient history of our Yakima People.

In the beginning, our Creator spoke the word and this earth was created. He spoke the word again and all living things were put on earth. And then He said the word and we, the (Indian) people, were created and planted here on this earth.

We are like the plants of this earth. Our food was put here as plants to feed us; just like when we plant a garden. That is the way our earth was in the beginning.

There were salmon, deer, elk, and all kinds of birds. It is as if our bodies are the very end of this earth, still growing while our ancestors are all buried in the ground.

He named everything He created. He put water on this earth. He made it flow into the rivers and lakes to water this great garden and to quench the thirst of the people, the animals, plants, birds and fish.

He took the feet of the people and made them walk on this earth. He created the horse; which is like a human being. He put the horse and the people together to help one another.

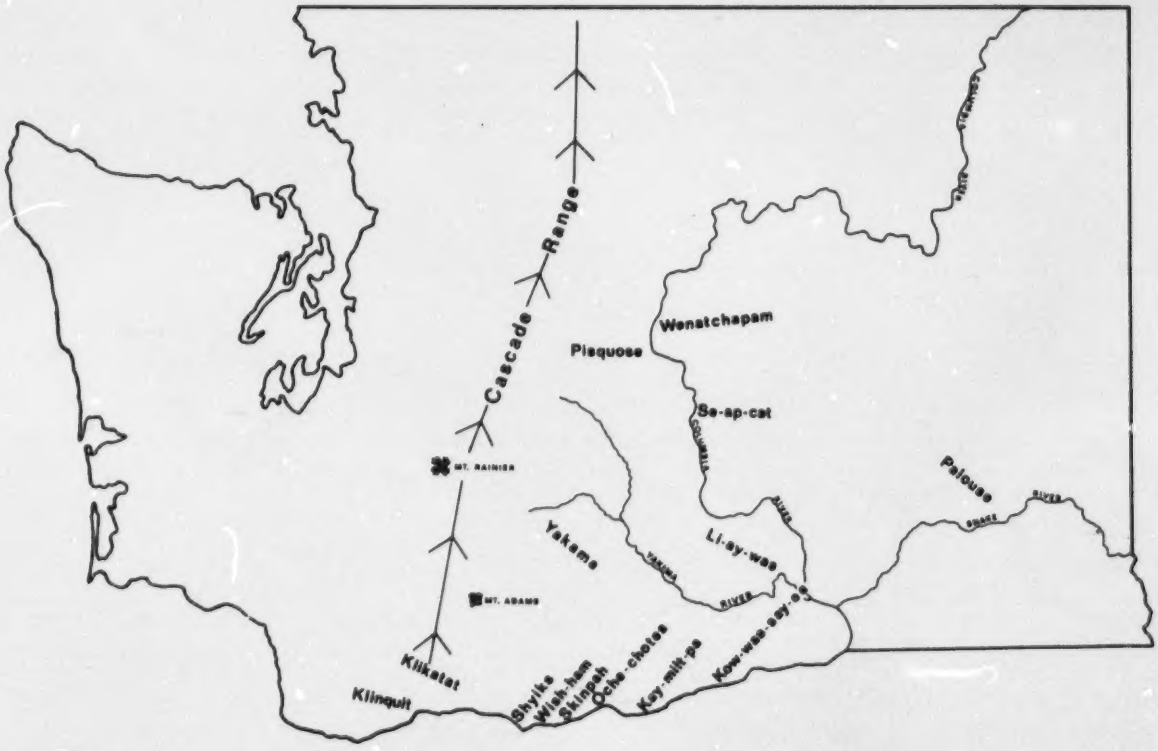
*All of the land where we live and where our ancestors lived was created for the (Indian) people.**

*Legend reprinted courtesy of Consortium of Johnson O'Malley Committee — "The Way It Was."

THE COMING OF THE WHITE MAN

Life changed for us forever on the morning of October 17, 1805. On this date the Lewis and Clark Expedition arrived at the confluence of the Taptette (Yakima) and the Ench-wana (Columbia) Rivers. There they made friends with the Chim-na-pun Indians, a band that would later become part of the Yakima Nation. Captain Clark said of them in his journal, *"Those people appear of mild disposition and friendly disposed."*

After Lewis and Clark came other explorers, fur trappers and traders. These strangers were welcomed as guests, and as tradition required, were extended our hand in friendship.



The Indian People in this large geographical area were divided into Tribes and Bands. A Tribe was a group with an individual language, and under the leadership of a Chief. A Band was a branch of the Tribe, an extended family unit.

One of the first whites to enter the area was Alexander Ross on a visit to the Kittitas in 1814 to buy horses for the Northwest Company at Fort Okanagan. He described the Indian encampment:

> *"It extended six miles in every direction, and containing not less than three-thousand men, exclusive of women and children, and triple that number of horses, a very imposing sight."*

He called the Valley "The Eyakema".

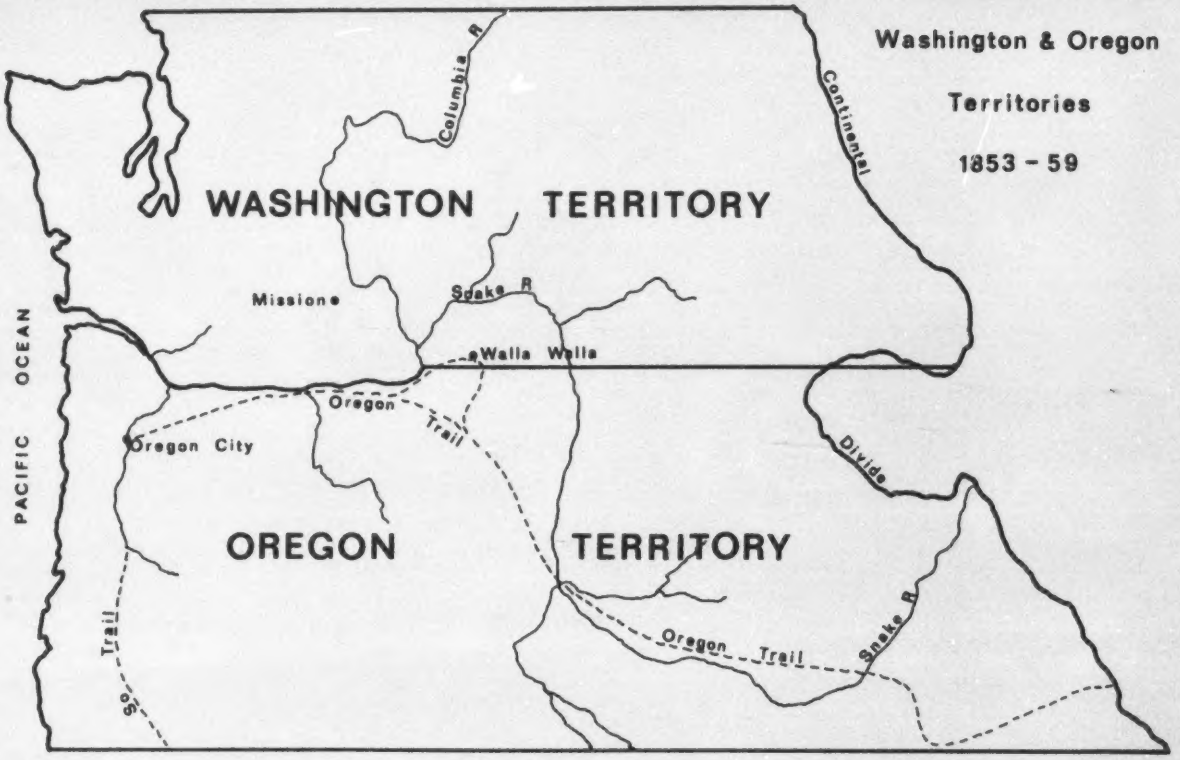
By 1825 the Hudson Bay Company had established Fort Vancouver at the mouth of the Columbia and in 1853 Nisqually House was erected on Puget Sound. The Yakimas became traders and did business with the white men at these early posts.

Not far behind the traders and trappers came Catholic missionaries (Cha-mook-tat-pus). One of the first missions on the land of the Yakimas was St. Joseph's Mission on the Banks of Ahtanum Creek. The mission was established in 1850 by Father Louis Joseph d'Herbomez and Father Pandosy. Theodore Winthrop, on a horseback trip through the Yakima Valley in the summer of 1853, described the mission as:

> *"A strange and unlovely spot for religion to have chosen for its home of influence. It needed all the transfiguring power of sunset to make this desolate scene endurable... The mission was a hut-like structure of adobe clay, plastered upon a frame stick. It stood near the stony bed of the Atinum (sic)..."*

These brief lines make us wonder. Surely our forefathers, host to the mission set down in their native land, saw a different scene.

America's growing population was moving west. They came along the trails through our Valley urged on by the discovery of gold and the desire for land. By 1842 the Oregon Trail had reached the fertile Willamette Valley in Oregon. Within a few years Washington and Oregon were established as territorial governments. Our People watched these events with growing concern.



In 1850 Congress enacted the Donation Act which invited settlers to occupy the Pacific Northwest Lands. No longer was the white man a visitor. He began to live on our land, and now he wanted to divide it up and own it privately for himself. Our People could not conceive of buying and selling land, of owning a part of Nature for oneself. We stood in awe of Nature.

"My Mother is the earth, my Father the light, when I die, my body returns to my Mother and my spirit to my Father"...

The Yakimas feared the rising, irresistible tide of people with ideas about private property that threatened to deprive them of their land. These strangers brought diseases to which the Indians had no resistance. Tribes in the Willamette and Grand Ronde Valleys and along the Columbia were wiped out in appalling numbers.

Isaac Stevens was given jurisdiction over our mountains and valleys by the "Great White Father" in Washington, D.C. when he was appointed on March 21, 1853, Governor of what was called Washington Territory. That summer he ordered surveys to be conducted for the location of a railroad through our land and over the Cascades.

Kamiakin, the Yakima leader, did not openly oppose the survey crews, but kept watch over their activities with growing anxiety. Uneasiness among the tribes grew as the pattern of events took that shape which had led to the destruction of the homelands of the Tribes in Oregon and California.

Eager to clear the land for white settlement, the government began hurried preparations for the making of treaties which would establish federal title to the land. Governor Stevens began a series of negotiations with the Tribes along the coast of Washington Territory and then moved inland. In the summer of 1855 the Walla Walla Valley was the site selected for negotiations that would lead to a treaty with the inland Tribes of the Walla Wallas, Cayuse, Umatillas, Nez Perce and the Tribes and Bands of the Yakimas.

TREATY OF 1855

In 1842 as a necessary step to establishing federal title to the land, the government had recognized the Indians as landowners. Only then could the government legally come to own the land by Treaty, with the ultimate objective of allowing its citizens to claim individual ownership by dividing the land among themselves. To administer the newly created federal land which from time immemorial had been the Mother of the Yakima People, a sub-agency of the Bureau of Indian Affairs (BIA) was established in Oregon's Willamette Valley. In May 1853, Washington Territory was formed, and Governor Isaac Stevens had arrived to assume his duties. In 1854, a year before treaty-making, the first BIA installation near Yakima lands was opened at Vancouver with jurisdiction over Indians living on the Washington side of the Columbia River. It was called the Columbia River Southern District Agency.

Treaty plans called for lumping together these Indians living in this region. The majority of these Indians spoke dialects of the language now called Sahaptin. There were fourteen tribes and bands: the Palouse, Pisquouse, Wenatshapam, Klikatat, Klinquit, Kow-was-sayee, Li-ay-was, Skin-pah, Wish-Ham, Shyiks, Ochechotes, Kah-milt-pah, Se-ap-cat, and the Yakima.

Over 3,000 Indian people and their leaders from the Yakima, Nez Perce, Umatilla, Walla Walla and Cayuse were called together in late May 1855 at Old Fort Walla Walla for the long and sometimes troubled treaty negotiations.

Governor Stevens, who was also Superintendent of Indian Affairs at the time, spoke for the Federal Government. The mixture of suggestions and requirements designed to implement the white man's legal approach were translated into the Indian languages. These foreign ideas must have fit awkwardly into a tongue created to express a totally different idea of people and of land.

On June 9, 1855, the Yakima Treaty was concluded and signed with great concern on both sides.

There were rumors of insurrections and impending violence during the treaty sessions which lasted for 13 days but no open break occurred. As the Yakimas withdrew homeward the government began to refer to them by the name we bear today — the Confederated Tribes and Bands of the Yakima Indian Nation.

Drawing by G. Sohon
Wash. State Historical Society

With the signing of the Yakima Treaty, the Tribes and Bands of the Yakimas were forced to surrender 10,800,000 acres of their lands in the northwest region stretching from the Columbia River to just south of the Canadian border. Under Article II of the Treaty, they were allowed to retain for themselves a total of 1,200,000 acres — to become known at first as the Simcoe Reservation, later the Yakima Reservation.

The Treaty was signed on behalf of the fourteen Bands and Tribes by Chief Kamiakin of the Yakimas, a deep and intriguing leader. That he had agreed to the Treaty would haunt him the rest of his days. News of the surrender of nine-tenths of all the land was reported from village to village. The vast implications only slowly registered in the minds of our People. A great number of families faced eviction from their own riverways and villages, into a new and shrunken homeland.

Once the Treaty was signed, four years passed before it was ratified by the Senate in 1859. This unexplainable delay caused tension between the Indians and whites and led to the outbreak of the War of 1855.

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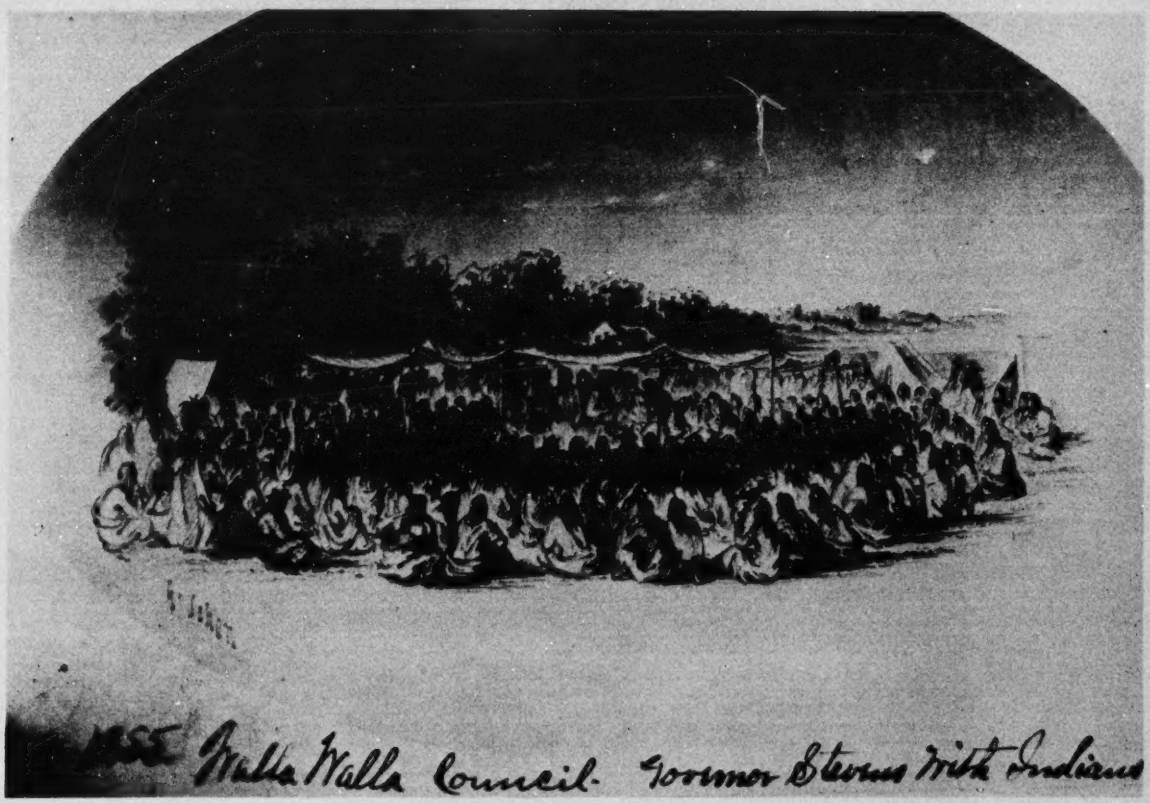

Walla Walla Council of 1855 by G. Sohon — courtesy Washington State Historical Society.

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THE WAR OF 1855

The treaties with the Bands and Tribes of the inland area of the Washington Territory had been "negotiated" and signed. The Yakimas were told that their Treaty would not become valid until it was ratified by the United States Senate and proclaimed law by the President. In spite of the fact the treaties were not yet valid, just a month after the treaty-signing Governor Stevens caused legal notices to be distributed to the new white newspapers being published in the Northwest, which declared the lands ceded in all treaties to be open and available for white settlements.

The Yakimas on their Reservation wished to be left alone on the land they had been promised in their Treaty. They no longer welcomed the ever-increasing numbers of white men. War it seemed was inevitable, and Kamiakin was to become an unwilling war leader.

Less than five months after the Treaty Council, a party of miners passing through Yakima country were killed. Sub-agent A. G. Bolon traveling from The Dalles to investigate the incident was killed on the trail by a small party of Yakimas who were seeking

revenge for an earlier murder of an Indian by soldiers in the Oregon country. Bolon's death triggered the massing of soldiers and volunteers.

War began in earnest that October on Toppenish Creek, where Kamiakin's warriors defeated the soldiers sent north from The Dalles. Military detachments then advanced in force on the Yakima country from Portland and Vancouver.

Governor Stevens, returning from treaty-making in the Montana Territory, was notified of the Yakima outbreak and declared in an official statement:

> *"My plan is to make no treaties whatever with the tribes now in arms; to do away entirely with the reservation guaranteed to them; to make a summary example of all the leading spirits, and to place as a conquered people, under the surveillance of troops, the remains of these tribes on the reservation selected by the President and on such terms as the government in its justice and mercy may vouch-safe to them."*

This was a far cry from the conciliatory rhetoric Stevens had used just five months earlier at the treaty grounds along the Walla Walla.

In the late Fall, Oregon and Washington mounted volunteers burned St. Joseph Catholic Mission in Yakima country. The volunteers brutally murdered Walla Walla Chief Peo-Peo-Mox-Mox who came to talk peace under a flag of truce and then dismembered his body. The troops marauded across the Indian Northwest in the face of Indian opposition with occasional victories and defeats.

To subdue the warring Yakimas, Fort Naches was founded in the heart of the Yakima country on the Naches River in May 1856 and in August Fort Simcoe was constructed within the boundaries of the Yakima Reservation. Some of the minor Yakima leaders were hanged as examples.

Running battles continued for almost three years. The last warriors of the Yakimas and their allies were finally defeated by Colonel Wright's forces on September 17, 1858, in the Spokane country at the Battle of Four Lakes. Kamiakin and some of his followers

fled to the Palouse country never to return to the Yakima Reservation. The Yakima War was over.

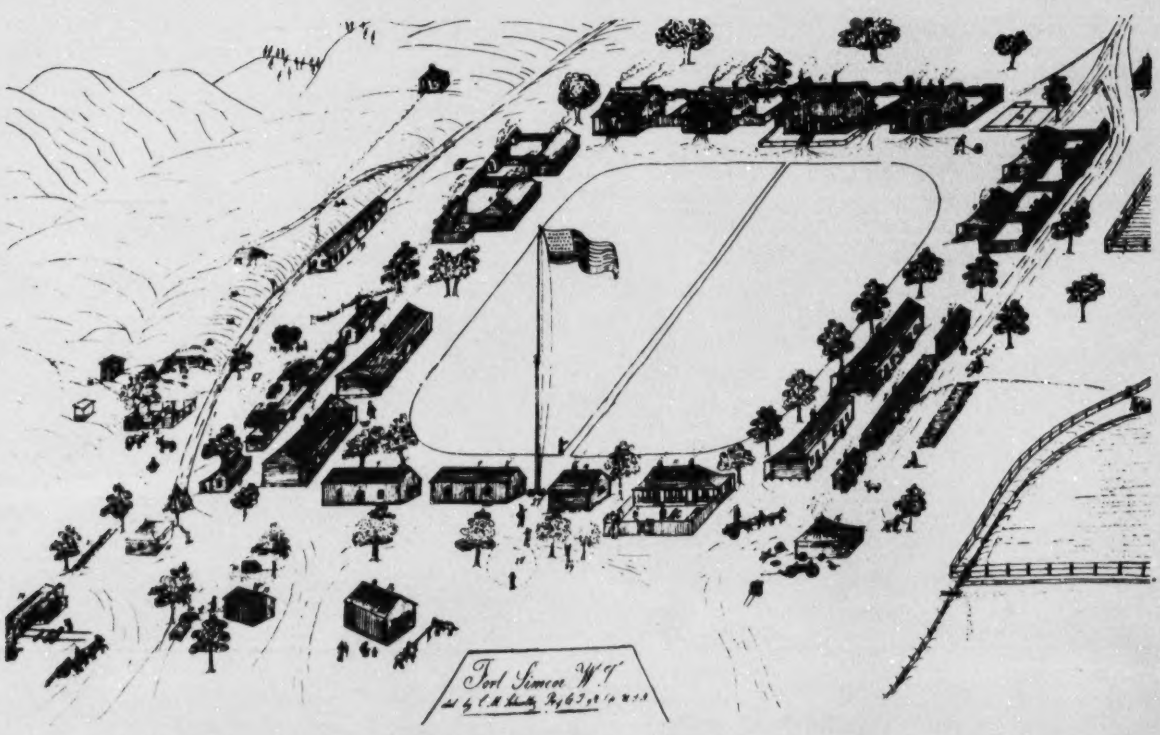
The Treaty of the Yakimas had still not been ratified by the United States Senate. Ratification finally came on March 8, 1859. President James Buchanan's Proclamation made the Treaty legal April 18, 1859 — three years and ten months after the signing at Walla Walla. Governor Stevens was to die in battle fighting for the North in the American Civil War.

ESTABLISHMENT OF FORT SIMCOE

Since the Indian war Fort Simcoe had housed troops from the 9th Infantry under Major Robert Selden Garnett, who was ordered to keep watch on the Indians and to protect them from aggressive settlers and miners. After ratification of the Treaty in 1859, the BIA agency headquarters was moved from White Salmon, on the Columbia River, to Fort Simcoe. Fort Simcoe was then turned over by the Army to the Indian Department to serve as an Agency and Boarding School for Indian children of the Yakima Reservation.

In 1860 the Rev. James H. Wilbur began 18 years service as Indian Agent to the Yakimas. A sincere, dedicated man in an age when paternalism was the touchstone of government policy, Wilbur labored earnestly to "civilize" the people in his charge. His annual report to the Commissioner of Indian Affairs dated 1872 includes:

"The Indians that have been induced to accept the industries of civilization, and have improved plantations for agriculture in their own



C. M. Schultz drawing of Fort Simcoe (1858) courtesy of University of Washington Library.

right and interest, are all doing well. They have comfortable tenements, in which are found many of the comforts and some of the luxuries of civilization. They have horses and cattle, which enables them to provide against want; they have growing crops of wheat, corn and vegetables adequate to the use of their families, and in some instances they produce considerable for market."

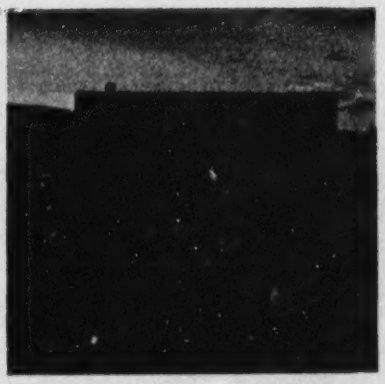
In 1873 a new steam sawmill was erected at the Agency site and as Wilbur reported:

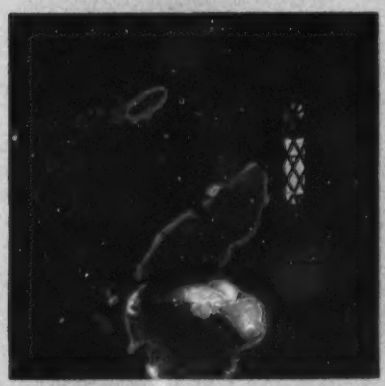
"capable of making 10,000 feet of lumber in twelve hours, or as much in one day as our water mill would make in twelve."

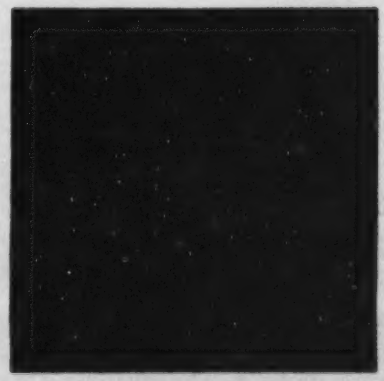
A major effort was made during the 1870's to plant crops and orchards, to fence and divide the land, to cut timber for homes and secure great amounts of salmon during the seasonal runs. Still many Yakimas resisted the confining limitations of a foreign culture based on alien ideals. In the face of Indian resistance, Wilbur attempted in his own paternalistic way to educate the Indians to become more self-sufficient in the white man's ways. Any success he enjoyed was only temporary. After Wilbur left in 1888 a series of incompetent Agents undid whatever good the Reverend Wilbur had accomplished.

In 1922 the Yakima Indian Agency was moved to Toppenish. The Indian students attending the Simcoe Agency School were absorbed into the public school system. Fort Simcoe was turned over to the State of Washington in 1953 to become a State Park, under a 99 year lease from the Yakima Indian Nation.

FORT SIMCOE STATE PARK TODAY







THE ALLOTMENT ACT

The treaty of 1855 set aside a Reserve in the name of the Tribe. The land was to be open to all, owned by all, and used by all in the traditional Indian way.

However, the Allotment Act of 1891 ended common ownership of the entire Reserve and brought the members of the Tribe closer to the white man's ideas of dividing the land and owning individual plots. The results of this Act were momentous. It led to non-Indian ownership of much of the most valuable flat land and made the Yakimas a minority on their own Reservation.

The Allotment Act provided for the alloting of tracts of this tribally owned land to individual Indians. Reluctant at first, but forced by government pressure to divide up the Reservation, a majority of tribal members finally agreed to accept the new plan whereby individuals received tracts in various sizes up to 160 acres.

Individuals and families not residing on the Reservation had been able, at their request, to be allotted land off the Reservation under an earlier Indian Allotment Act of 1887. This Act allowed allotments to be given along the Columbia and Wenatchee Rivers. Members could retain in this way their traditional fishing sites. Allotments were also made at good water, or good grazing locations. This explains how a number of Yakimas made their homes on the ancient sites inhabited by their ancestors but not located within the boundaries of the Reservation.

By 1914, when all Allotment rolls were closed, 4,506 individuals had been allotted 440,000 acres, leaving 780,000 acres still tribally owned. Today through land purchase, fee patent and land return, the Tribe owns 866,445 acres.

With the granting of allotments, the Indian owners were allowed to request and obtain fee patents removing the trust restrictions from their land. They were then free to dispose of the lands to any buyer they chose. Land sales became frequent to land hungry whites with the result that much of the valuable irrigated land went out of Indian ownership very quickly. Towns on the reservation, such as Toppenish and Wapato,

were founded during this period through purchases of fee patented land from Indian owners and through special bills enacted by Congress.

As many individual Indians were pursuaded to sell their land, most of the flat fertile land in the northeastern part of the Reservation became rich ranches owned by whites. Today non-Indian ownership amounts to 253,280 acres, leaving 1,118,638 under Indian ownership — mostly mountain timberland and dry foothills good for stock grazing. Today 80% of the 27,000 people living within the boundaries of our Reservation are non-Indian.

The Allotment Act undermined the treaty handed down by our ancestors. The Yakimas of today are dedicated to the preservation of all our remaining treaty rights for the protection of our people and of generations yet unborn.

RESERVATION DEVELOPMENT AND EMPLOYMENT

The greatest single factor in the development of the reservation was water — water that could be diverted from its natural flow to irrigate the dry but potentially fertile land of the valley floor.

The first irrigation project undertaken in the Yakima Valley was probably the noted gardens of Kamiakin. Kamiakin's initial effort was to dig a quarter-mile-long ditch from a summer spring to reclaim a small portion of land near his home. There he produced a subsistence crop that enabled his people to have a more stable diet. The irrigation projects that were to follow made the land far more valuable than the Treaty signers or those Indians pursuaded to sell their allotments could have imagined.

There was some irrigation during agent Wilbur's time when 500 Piute Indians were placed in his custody as prisoners of war and used to prepare irrigation ditches in the vicinity of Fort Simcoe, using water from Toppenish Creek. Later the idea of irrigation by water from the Yakima River was developed, but it was not until 1902 that major irrigation work was authorized, and the Wapato Irrigation Project was born. The boom in land values began. Unfortunately for the Yakima Nation, the major benefit of full scale irrigation was to the non-Indians who had purchased much of the valley floor just west of Toppenish and Wapato.

The first big irrigation effort on the Reservation involved 30,000 acres and was undertaken by the Yakima Nation. The project was financed with Indian money, the payment the Yakimas had received for the sale of the Wenatshapam fishery that Kamiakin had insisted on reserving for them in the Treaty. Eventually the project was expanded until it became one of the largest irrigation systems on an Indian reservation anywhere in the nation, about 150,000 acres.

In 1885, the rail lines of the Northern Pacific were completed through the Reservation, opening a direct route to outside markets for the products of the valley.

To available irrigation water and rail transport was added flat fertile Indian land now released for sale to anyone who could persuade the Indian owner to sell. The result was one of the last frontier land development booms in the continental United States. Settlers buying Indian land swelled the population within the borders of the Reservation. White farmers, cattlemen and traders arrived through the late 1800's and early 1900's. Oriental settlers came in the early 1900's, and Mexican-American migrants arrived to work the ranches.

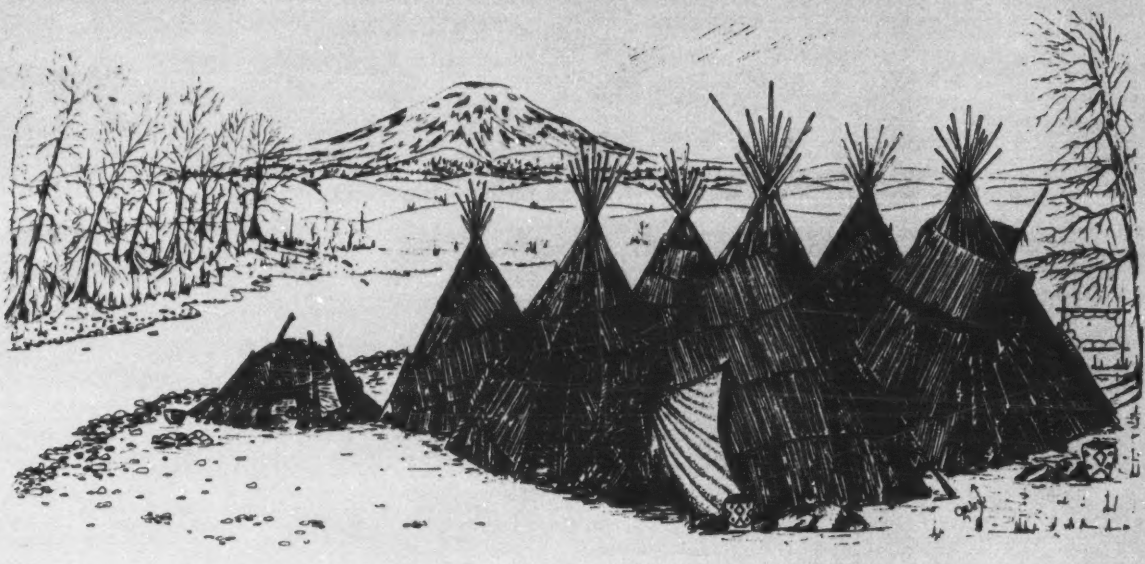
At a point on the rail line nineteen miles southeast of North Yakima, a section house, water tank and telegraph station was established and called Toppenish. Toppenish was soon to become the principal trading and shipping point on the Yakima Indian Reservation.

Another point on the rail line was a small community called Simcoe. The name was changed in 1903 to Wapato. Two years later the town of Wapato was laid out by Alexander E. McCredy and George S. Rankin. An 80 acre tract was plotted into business and residential lots and placed on the market for sale in August 1905.

Today, these are but two of eight towns on the reservation that have grown over the years, surviving others that did not, such as Alfalfa, Sunnyside Junction and Fort Simcoe.

As the land on the Reservation became more and more developed, the Yakimas found that total dependence on fishing, on gathering and digging of roots, berries and other traditional foods must give way to a more sedentary way of life, one tied to permanent employment. The Yakimas have invested in enterprises which expand job opportunities for the Indian people such as the lumber and wood products industries, Fort Simcoe Job Corps, the Wapato Irrigation Project, as well as the Wapato Industrial Park where two enterprises are owned and operated by the Yakima Indian Nation.

The Tribe is steadily improving its organizational structure to provide proper management of those enterprises already begun, and to develop the full range of our resources leading to employment and economic security for our People.



TRIBAL GOVERNMENT

Responsibility for the Reservation and its people falls upon the governing body of the Yakima Nation — the Tribal Council. In the old days when there were problems to be discussed and decisions to be made, a meeting was called of head chiefs and sub-chiefs of the various Tribes and Bands. These gatherings were called Councils. Councils were held at Fort Simcoe as well as along Toppenish Creek, south of White Swan. Other council grounds were near Toppenish, Wapato, at the river fisheries and sometimes at the camas root gathering meadows at Blockhouse and Glenwood in Klickitat County. Walla Walla and the Upper Kittitas Valley were gathering places for Grand Councils of the chiefs of many tribes from all over the Northwest.

In 1935 there was established a self-government by Tribal structure among the Yakimas, thus restoring Indian leadership destroyed by the Indian wars. Since our Indian Nation was made up of fourteen Tribes and Bands, a selection of a representative from each group became the basis of our modern Tribal Government.

Following the custom of our ancient past, the council call went out to gather at White Swan. The Tribal members assembled in General Council in a rickety shed-like house since destroyed by fire. Nominations were made by districts and voting was in the manner of the old days, by upraised hands. In this way the first fourteen elected Tribal leaders were named.

Tribal Council members served for life until 1947 when the rules were changed to provide for the election by the General Council of half the Tribal members every two years for four year terms. All enrolled Yakimas become voting members of the General Council on their eighteenth birthday.

In 1944 a resolution by the General Council created the Yakima Tribal Council as we know it today and reads in part:

> *"Hereafter the Tribal Council, a body of fourteen Chiefs, is hereby empowered to transact all business of the Tribe, provided that any measures of great importance may be referred back to the People."*

The simple directive formed the government which today directs the business of the tribe through a system of committees which include: (1) Timber, Grazing, Overall Economic Development, (2) Loan, Extension, Education, and Housing, (3) Fish, Wildlife, and Law and Order, (4) Roads — Irrigation, and Land, (5) Legislative, (6) Health, Employment, Welfare, Recreation and Youth Activities, (7) Enrollment and (8) Budget and Finance.

Each Committee of the Tribal Council is directly responsible to the Council and is charged with the supervision of the various programs which carry out the responsibilities of each Committee. The Chairman, Vice Chairman and Secretary of the Tribal Council constitutes the executive Board, which has limited powers and authority to act in behalf of the Tribal Council.

In August of 1976 the Tribal Council took action to give greater strength to tribal government by implementing a management reorganization designed to improve the internal operations of tribal government and all tribal programs. Three new offices were established: (1) Tribal Administrative Director, (2) Tribal Comptroller, (3) and Tribal Administrative Assistant. New procedures of management and business have been put in place to more efficiently operate the various programs and enterprises funded by the Tribe.

BUREAU OF INDIAN AFFAIRS

In 1775, the Continental Congress declared its jurisdiction over Indians and placed them under the War Department. The Bureau of Indian Affairs was created in 1824 in the Department of War to administer Indian Affairs. In 1849 the BIA was transferred to the Department of Interior where it is today.

In the early days of the Republic, Indian groups were dealt with separately and apart from the rest of the population. Later, policy centered on efforts to support and pacify Indians while keeping them on their reservations. This concept changed gradually, and finally in 1924 the Indian Citizenship Act was passed granting full United States citizenship to all Indians.

Today the BIA has changed from yesterday's paternalism to performing services for Indian people, providing technical assistance to the Tribe, and managing Indian-owned trust properties. BIA services include: Employment Assistance, Credit and Financing, Soil and Moisture Conservation, Appraisals, Leasing, Acquisition and Disposal of Real Estate, Range Management, Individual Indian monies, Social Services, Grants, Roads Maintenance, and Overall Forest Management.

There are approximately 105 people employed by the BIA at the Yakima Agency who carry out the current federal policy which encourages the Indian people to participate in the decisions affecting their own reservation. The Tribe now has the opportunity to direct programs that have historically been operated for them by the Federal Government.

HEALTH AND SOCIAL SERVICES

The Indian Health Service Clinic was established in 1965. There are approximately 31,500 outpatient visits to this facility during the year. These visits are medical in nature and do not include other health services such as dental, public health nursing, maternal and child health, mental health, environmental health, and contract care. In addition there is the community health representative program.

Community Services for the Yakima Indian family, adults and children, are provided by:

(1) Project Ka-nuk-we-sha, which is a receiving home for the care of abused and neglected children.

(2) Yakima Nation Area Agency on Aging — to foster the development of a comprehensive and coordinated service system for older persons within the Yakima Reservation.

(3) The Yakima Indian Nation Comprehensive Alcoholism Program — including a receiving and recovery detoxification center, outreach counseling program and a rehabilitation employment enterprise.

(4) Office of Native American Programs — providing emergency service needs as they arise among the enrolled members. ONAP also administers an emergency food program.

(5) Youth activities program — providing a recreational program for both boys and girls of all ages throughout the year.

Although included in the Education programs of the Yakimas, the following programs also deliver community services: Support for Early Childhood Education Programs (SECEP), which provides all support services needed for Yakima Indian Nation early childhood education programs, such as equipment for making and reproducing educational materials, a library and training resources and a Home Base Program; and

Project Palatisha — a project that provides classroom and/or home educational programs for Indian children from birth to eight years of age who should benefit from special educational services, which include language, cognition, speech, fine motor, gross motor, self-help, and socialization.

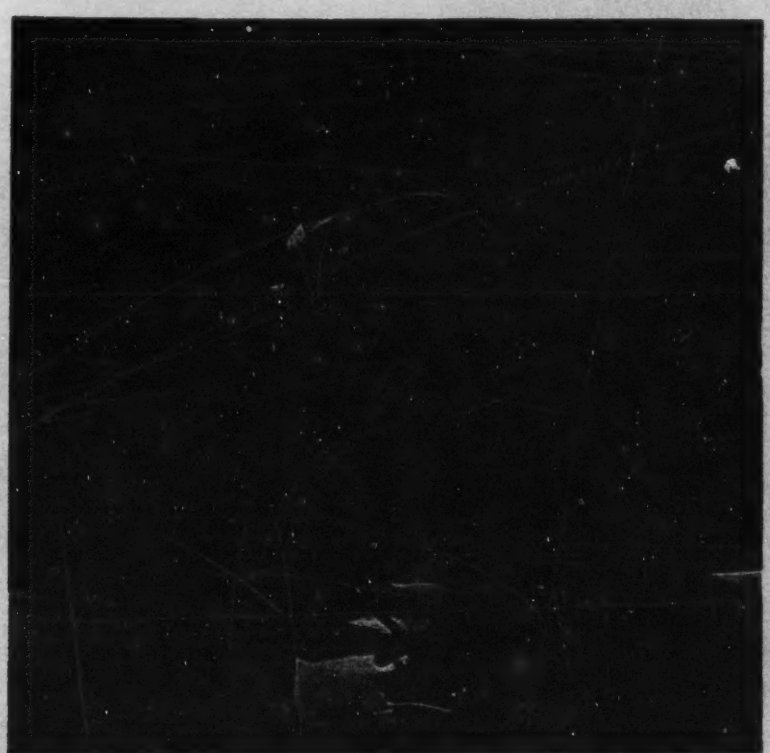
There are employment services under the Comprehensive Employment Training Act (CETA) and Indian Action, both employment training programs for on-the-job, institutions and contract work.

EDUCATION

Education of our children, kindergarten through grade twelve, is in the hands of the public school system. Some students choose to attend government boarding schools established in several different states. The Tribe also budgets money annually for individual scholarships to attend colleges, universities and trade schools for young people seeking higher education.

The tribe is proud of a summer remedial education program at Camp Chaparral in the forested foothills located in the western part of the Reservation. This supportive educational program provides throughout the summer months specially designed academic assistance for students in grades three through nine. The program purpose is to improve the basic skills of the student so that he or she may have a better chance of success in the public school system.

Headstart, Home Base, Kindergartens, Handicap Programs, and an Early Childhood Resource Center are also located on the Reservation to fill the needs of the preschool children.



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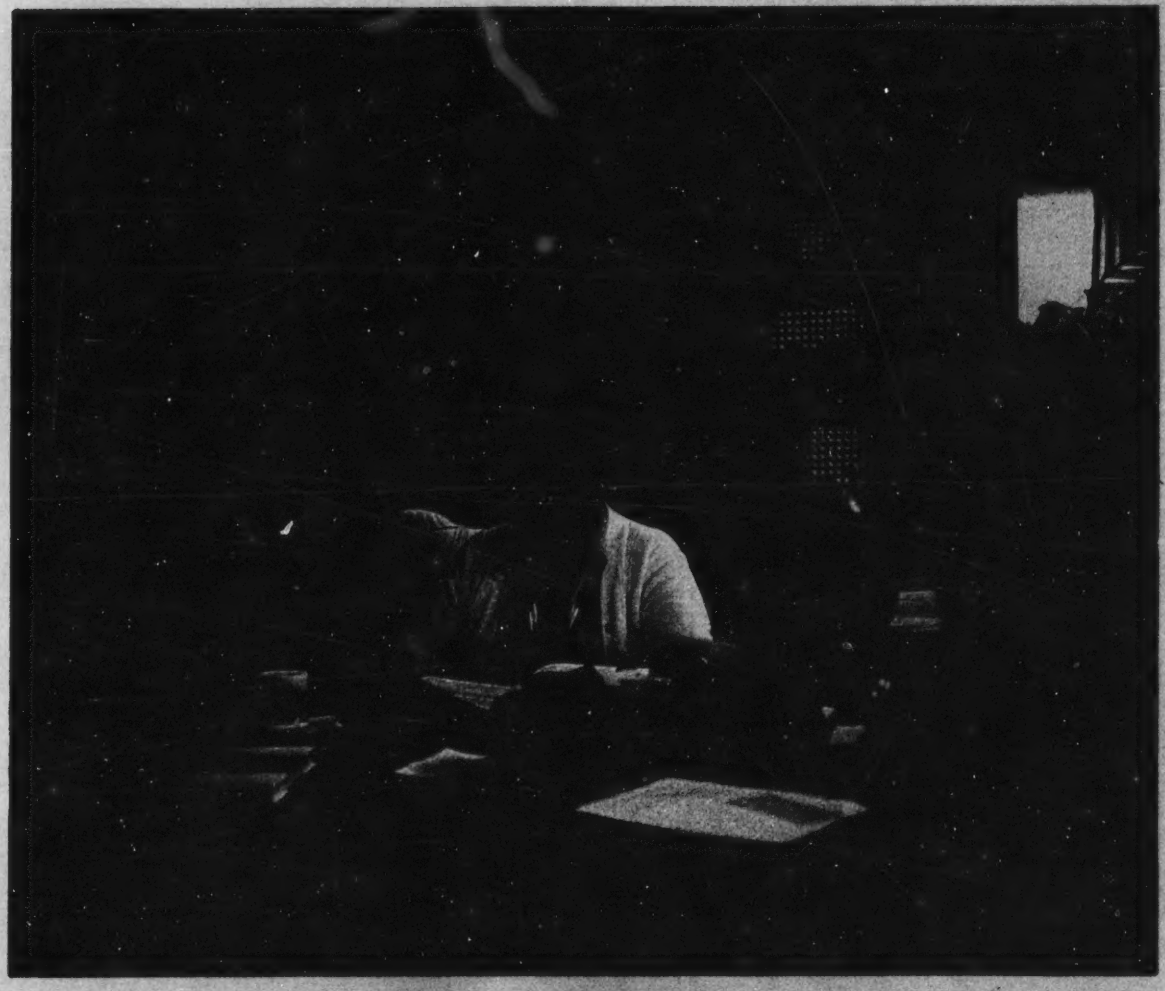
There are a variety of adult education programs supported and funded by the Yakima Tribe. The immediate objective of the Yakima Nation Adult Education Program is to provide educational opportunities and learning experiences to adult Indians on the Yakima Reservation who stopped their formal public school education before completing twelfth grade or before graduation from an accredited high school.

The leaders of the Yakima Nation realize that through participation in educational programs of all kinds, on-the-job training, technical schools, colleges and universities, the needs, the goals, and the aspirations of the Yakima People may be approached.



TRIBAL INDUSTRY AND ENTERPRISES

TIMBER RESOURCE

Within the boundaries of our Reservation the Tribe manages and harvest the largest stand of commercial saw log timber on any Indian reservation in the United States.

Forestry is our largest industry and provides the major source of income to the Tribe. The Yakima Nation's annual allowable cut is 186 million board feet per year from 600,000 acres of prime ponderosa pine, douglas fir, western larch, hemlock and cedar. This timber is harvested and sold on a sustained yield basis, under the trust responsibilities of the Bureau of Indian Affairs, by contract with five privately owned mills surrounding the reservation and three Indian logging companies.

The high country within the timbered area also provides grazing for thousands of head of livestock, owned for the most part by members of the Yakima Tribe.

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YAKIMA INDIAN NATION INDUSTRIAL PARK

A relatively new development within the boundaries of the Yakima Reservation is the introduction of light manufacturing. Near Wapato, the Yakima Indian Nation, with the assistance and encouragement of the Economic Development Administration and the Bureau of Indian Affairs, has established a modern one hundred fourteen acre Industrial Park.

The park is serviced by two major highways, a main rail line and adequate power, fuel, water and sewage disposal for most industrial requirements.

MT. ADAMS FURNITURE

The largest industry within the Tribe's Industrial Park is Mt. Adams Furniture, which produces a quality line of upholstered furniture, including recliners, rockers, sofas, love seats, contract chairs and sleepers.

Working carefully, with attention to every detail, a growing force of trained, competent men and women are producing quality furniture that competes successfully in the marketplace.

This 120,000 sq. ft. plant began operation in August 1973 and can today boast over 400 retail outlets in Washington, Oregon, Idaho, Montana, Utah, Western Canada, Alaska and Hawaii.

Our line of sleeper sofas, swivel rockers and recliner chairs is being purchased, promoted, and sold through the northwest region buying offices of Sears Roebuck.

Mt. Adams Furniture employs approximately 112 people, most of whom are of Indian descent.

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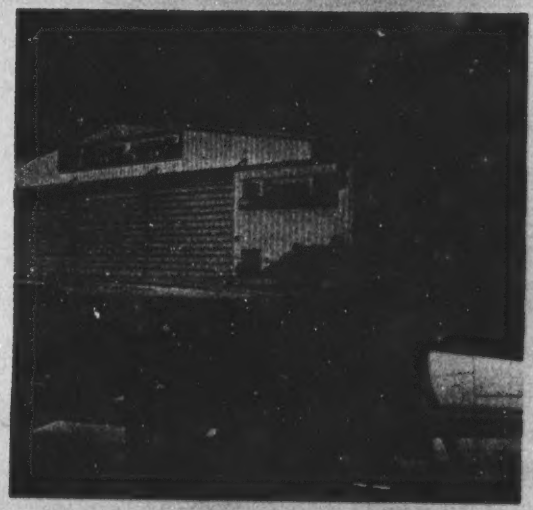
YAKIMA EXECUTIVE AIRCRAFT, INC.

Yakima Executive Aircraft, established in February 1975, is located off the reservation at the Yakima Municipal Airport. Executive Aircraft is a 24-hour all-weather air taxi, air ambulance service, specializing in pressurized, radar equipped prop-jet aircraft, single and multi-engine aircraft, and helicopters.

Services include complete aircraft maintenance, airplane rentals, crew services, and a Cessna Pilot Training Program. This Pilot Training Center has already achieved the reputation of being one of the most efficient flying schools in the Northwest. They graduate top-notch pilots in 25% less time than the national average, meaning 25% less cost to the student.



Executive Aircraft is a franchised Cessna aircraft and Hughes helicopter dealer and is licensed by the Federal Aviation Administration as an Air Taxi Commercial Operator.

SEAFOOD FACILITY

Beginning in June 1977 the seafood facility will process and market fresh frozen and smoked salmon products. Fish purchased on the Columbia River from gill and dip net fishermen will be transported to the 20,000 sq. ft. plant at Wapato for immediate processing and preparation for national and international marketing. The processing of shellfish and other species are planned for the future. The products will be marketed under the trade name "Celilo".

Celilo products will be available to visitors through the retail market located within the plant and will specialize in fresh and fresh smoked and kippered salmon.

AGRICULTURAL ENTERPRISE

The Yakima Nation Agricultural Enterprise applies the principles of corporate farming to a nucleus of 750 acres of our Tribal farmland. The enterprise got underway in 1976.

The first crop planted on part of the acreage was Todd-Mitchum wilt-resistant peppermint. Peppermint is well adapted to the Yakima Valley, which has been called the mint capitol of the world. Plans call for alfalfa, corn and grain crops to be planted on the remaining acreage.

During the planting season, the Agricultural Enterprise employs between 40 and 45 people. A number of these employees will be in a training program to teach young Indians the science of farming and encourage them to attend agricultural colleges and bring their new found agricultural knowledge back to the Reservation.

One of the goals of the Agricultural Enterprise is to be a leader in advanced methods and an inspiration to Indian landowners to farm their own land.

YAKIMA NATION HEAVY CONSTRUCTION

Yakima Nation Heavy Construction was established in April 1975, under contract with the Bureau of Indian Affairs — a road construction and engineering firm to handle the heavy construction needs of the Reservation. Work involves flood repair, road construction and road maintenance.

Training is offered in all fields of heavy construction to more than 65 employees, most of whom are Indian.

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REHABILITATION EMPLOYMENT ENTERPRISE

The Rehabilitation Employment Enterprise has the responsibility of developing and administering sheltered employment activities as part of the Tribal Alcohol Rehabilitation Program. The first objective is client rehabilitation and second to bring financial stability to clients.

The four components of the program are:

(1) Silver work — a silversmith instructs any client who is interested and willing to learn the trade.

(2) Building of Indian heritage toys and learning games — there is a great need for educational materials revelant to Indians in early childhood centers, and in the public schools. We are turning out culturally based materials such as puzzles, filmstrips and booklets.

(3) Ceramics — some of the finest ceramics and pottery in the Northwest are produced in our workshop. All are painted in contemporary as well as in traditional Indian design and signed by the artist.

(4) Contract Maintenance — janitorial services to the various programs or enterprises of the Yakima Indian Nation.

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YAKIMA INDIAN NATION JEWELRY ENTERPRISE

The Yakima Nation Jewelry Enterprise began in 1975 and has its showroom within the Tribal headquarters. For special occasions displays are often brought to the site of a Tribal celebration.

Items for sale include rings, bracelets, beadwork, turquoise, beaded buckskin dresses, baby cradle boards, buckles, belts and fur decorated accessories.

The shop is also a market place for handwork in cornhusk bags from our native Northwest Tribes as well as a fine selection of yarn made root bags.

The showroom is an inspiration to visit. The beautiful color combinations of beads and feathers, the beadwork designs of buckles and belts as well as the craftsmanship of rings and bracelets record a traditional heritage of good workmanship.

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YAKIMA NATION REVIEW

The Yakima Nation Review, the newspaper serving the Yakimas themselves, was born in April of 1970 following official action by the Yakima Tribal Council. The Council in official documents stated there had been "numerous requests from Tribal members for a Tribally owned and published newspaper," and that "local newspapers are not carrying the Indian side of news stories and news releases."

The Yakima Nation Review began publication as a monthly newspaper, and gradually increased its tempo to a biweekly and continued to grow in size. It attracted advertisers across the Inland Empire and from out-of-state as its unique readership came to be recognized. The newspaper routinely carries activities of the Yakima Tribal Government, stories of seasonal, cultural and social events, political affairs on the local, regional and national levels, and has a distinctive sense of Indian design in its appearance. It is available by subscription and its pages are open to most advertisers. The newspaper itself is the first Writing of Tribal history in the making, and its pages are a window on contemporary Indian times.

In 1973 the newspaper expanded its printing operations under Yakima Nation Graphic Arts. A wide variety of items such as stationery, brochures and programs, posters, custom designs and silkscreening, invitations and announcements — began to roll off its presses.

The Yakima Nation Review and the Yakima Nation Graphic Arts are staffed entirely by Indians. The newspaper has received awards from the Yakima Tribe itself and from outside press associations.

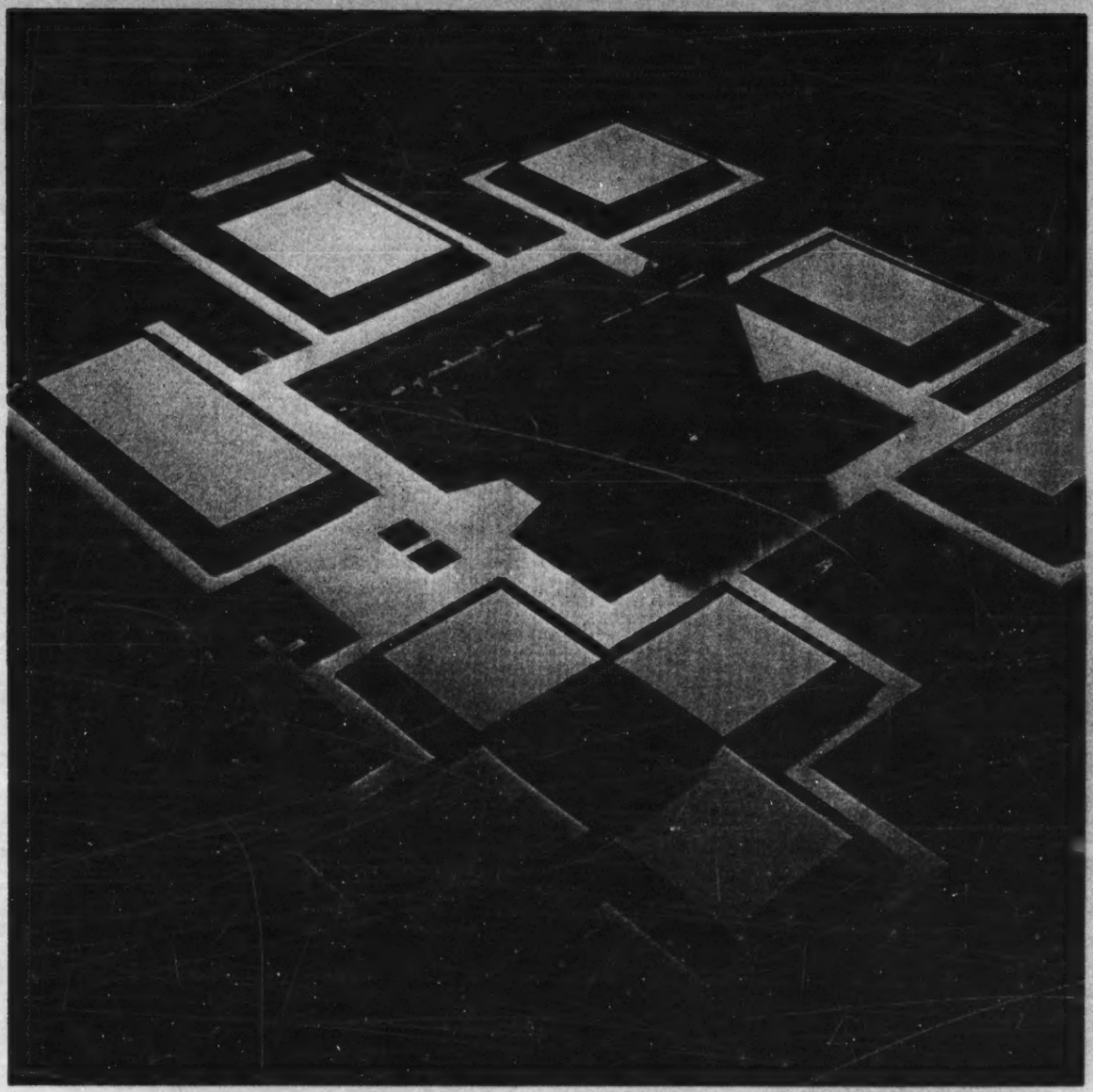
CULTURAL-HERITAGE CENTER

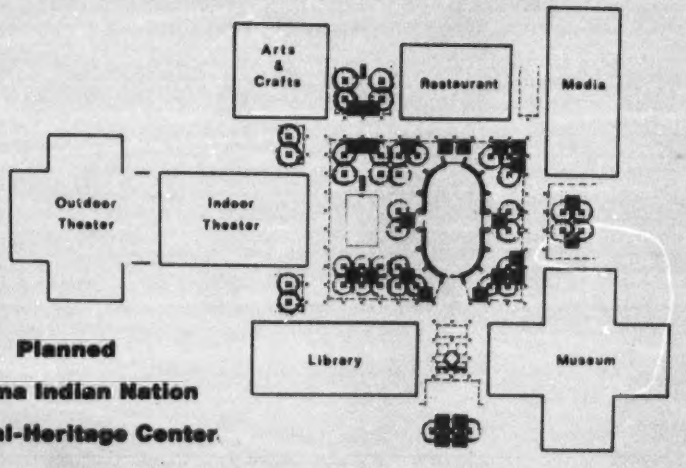
Our pride in being Yakimas, descendants of a great People, will soon be expressed by a Cultural-Heritage Center of the Yakima People at Toppenish, Washington.

The Center will collect, preserve and display our culture, and will include the following components: (1) A Museum — an exhibition of the past, present and future of the Yakima Indian Nation and the American Indian. (2) A Library — an American Indian research library, as well as a full service Public Library. (3) An Arts and Crafts Center — to include a Crafts village where individual artists and craftsmen can work, display and sell their wares. (4) A Media Center — to include the Media Services of the Yakima Indian Nation, the Tribal newspaper, and a commercial AM radio station. (5) A Food Center — to include a quick food service for visitors and employees, with a uniquely Indian atmosphere restaurant, and banquet facilities. (6) A Theatre — for the performing arts, meetings and film projection. (7) A Longhouse — an extension of exhibits and the main meeting hall of the conference areas available at the Cultural-Heritage Center.

The Center will be a School for the general education and skill training of our Indian people, bringing to the reservation the instruction we need to grow and prosper.

Everyone is welcome. The Cultural-Heritage Center will become the means to bring the Tribe to better know itself, and a bridge to invite involvement and understanding among all people.



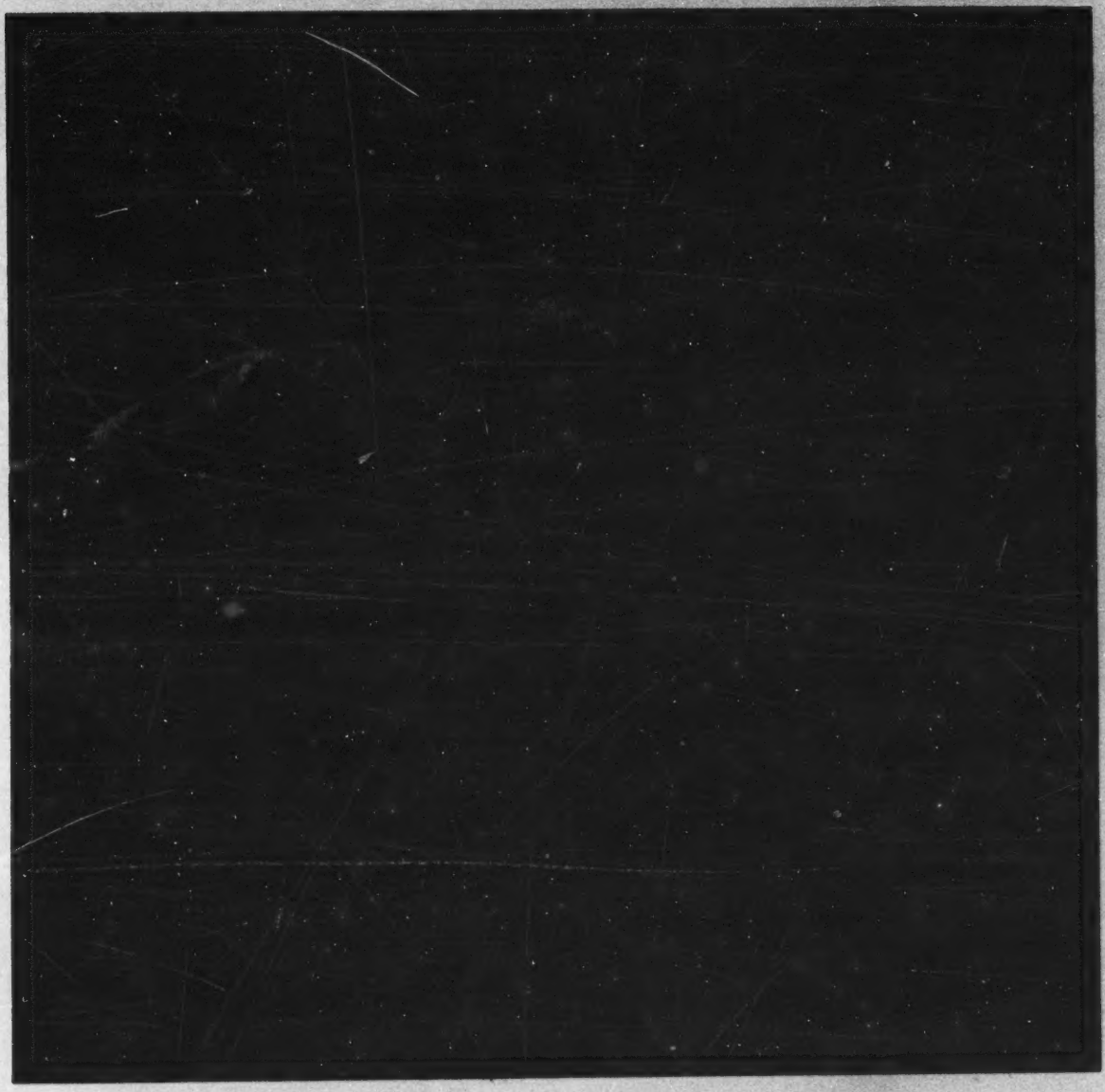


Planned

Yakima Indian Nation

Cultural-Heritage Center

RETENTION OF CUSTOMS AND BELIEFS



On a clear day Pahto (Mt. Adams), the sacred mountain of the Yakimas, towers above the Lower Yakima Valley. The great white mountain represents the ways of the past — the pursuit of game on the foothills, the gathering of wild plant foods on the lower slopes and the snows which give life to everything. Most of all, Mt. Adams symbolizes the strength of the Yakima People, who in spite of years of adversity, have forged a truly strong and great Nation.

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LEGEND OF MOUNT ADAMS

Mount Adams (12,307), the second highest peak in Washington, stands in the southwestern part of the state. The Yakimas called it Pahto. They claim it as their mountain. This is a legend told by Jobe Charley....

Back when the mountains were people, Sun was a man. He had five mountains for his wives. One was Plash-Plash, where the Goat Rocks are now. Plash-Plash means "white spots." Another was Wahkshum, west of Satus Pass. The others were Mount Adams, Mount Rainier, and Mt. St. Helens.

Sun traveled from east to west, of course. So Wahkshum was the first wife he talked to every morning. Plash-Plash was the second, and Pahto was the third. Pahto became jealous of the other two and made up her mind to get rid of them.

Jealous and angry, she fought them and broke down their high heads. All that is left of Plash-Plash is Goat Rocks. All that is left of Wahkshum is the mountain called Simcoe Mountain and the little huckleberry bushes on it. Rainier and St. Helens were so far away that Pahto left them alone.

Pahto was happy. Every morning she was the first wife Sun spoke to. She was the tallest mountain around, and she was proud and strong. But she was not satisfied. She crossed the river and went to the mountains south of her and brought back all their grizzly bears, black bears, elk, deer, pine nuts, huckleberries, roots, and herbs. From the river and creeks she took the salmon and trout and put them in her streams that flow down the side. She planted the berries and the pine nuts and the roots all around her. She turned loose the elk, deer and bears. That's why there is plenty there today.

The Great Spirit was watching, and thought: "There must be a law that any wrong doing shall be punished." But Pahto was not punished right away. The other mountains saw how tall and strong she was, so they said, "We'll not do anything about what she has done. We'll just let it go."

But Klah Klahnee, "the Three Sisters," said among themselves, "Pahto is too proud and greedy. We must do something." they talked to Mt. Hood, "Why don't you destroy Pahto? Why do you let her get the best of you? You are tall and strong. Some day there will be people on the earth. When they find that we have let Pahto destroy us and steal from us, they will make fun of us." So Wyeast (Mt. Hood) fought Pahto. "If I get the best of her, I will give back all she has stolen from us." But first Wyeast said to Pahto in a nice way, "I want you to give back half of what you took from us. So our people in our part of the country can have the same food as your dear people have. I ask you in a nice way." But Pahto was greedy, "No, I shall never give you anything." So they fought... Up to that time, Pahto had had a high head. Wyeast hit her from the east side and knocked her head off. Today on the north side of Pahto there is a pile of fine rocks a half a mile long. These rocks were once Pahto's head. Then Wyeast thought, "I'll leave a little bit of everything here and there that Pahto took away, Pahto can't have everything." So Wyeast shared with the other mountains.

The Great Spirit saw all that had happened. He did not help Pahto, he thought she deserved all the punishment that she had got for she destroyed the heads of Wahkshum and Plash-Plash. That will be the law. If people do wrong, they will be punished in the same way.

But after Pahto lost her head she became mean. When she was angry, she would send a big thunderstorm and much rain. In the winter she would send big snows, and in the spring there would be floods. All thru the Yakima Valley there were lakes from the big floods. The first people had to live only in the mountains.

The Great Spirit was watching. He saw all that happened. He said, "I will make a new head for Pahto, so she will not be so mean. I will send White Eagle and his son Red Eagle to be your head. Don't have hard feelings towards the other mountains and don't flood the earth again. Remember you are the daughter of the Great Spirit."

Pahto said, "I am glad you have given me the eagles. I will forgive the other mountains and I will not flood the valley anymore." Then she raised her right hand and said, "I did not know that the Great Spirit is my father. I am sorry for all the wrong things I have done."

Then the Great Spirit replied, "I gave the world to you mountains, I put you here and there, where I wanted you to be. Some of you I made high, and some I made low. You should never destroy Plash-Plash and Wahkshum."

From that time on, to this day, it is really true, in your belief, and in my belief, that the Great Spirit is the father.

As we strive to live in peace and cooperation with the other cultures that have moved into our valley, the Yakima Nation is always dedicated to preserving and enjoying our own culture. There is still strong attachment to traditional customs and beliefs of our ancestors.

The Longhouse:

At Wapato, Toppenish, Satus and Toppenish Creek are longhouses which serve as community centers and meeting halls for the Yakima Indian People. The longhouse was traditionally a communal center for tribes, bands and large family units. Today, the longhouse serves the same basic purpose. Arranged in priority the longhouse serves funerals, first food feasts, ritual ceremonies, ceremonial social dance, traditional marriage ceremonies, general council and tribal business gatherings, and tribal social activities.

Traditional Food:

The traditional foods still used today by the Yakima People are about the same as they were a long time ago. Food feasts are held to give thanks to the Creator and for bringing another season of salmon, roots and berries. In the traditional way certain plant foods are gathered in the mountains each spring, such as camas root, wild onions, wild carrots and wild potatoes. Berries, particularly huckleberries, are gathered in the fall of the year. The hunting of elk, deer and fowl take place on the reservation during certain times of the year.

Yakima Language:

The language usually spoken on the reservation today is English. The Yakima language was not a written language, but was handed down from generation to generation and is still spoken today. The Yakima language is taught to the younger children in the public school systems on the Reservation and to adult classes available to any enrolled member of the Tribe.

Tribal Dancing and Celebrations:

Tribal dances take place during holidays, special events and celebrations. Tribes throughout the Northwest travel to the Yakima Reservation for dancing competitions

which are held throughout the year. The popular "war-dancing" is not native to the Yakima people. It was introduced about 1904 from the Southwest as a competitive dance. In all dancing competitions men and women dance in their beautiful heirloom outfits of beaded buckskin and feather plumes. The Yakimas have won highest honors at inter-tribal gatherings throughout the United States and Canada for their authentic and colorful costumes, and competitive dancing.

One of the largest of the encampments or gatherings is held each July at Toppenish Creek, south of White Swan. This traditional ten-day encampment brings together representatives of tribes from all over the Northwest and Canada. As many as 3000 Indian people have attended these celebrations and they are open to the general public.

YAKIMA INDIAN NATION
CALENDAR OF EVENTS

Dec. 4th week WHITE SWAN	**Annual Tribal New Year Celebration.** Dancing nightly. Dinner honoring veterans on New Year's Day. Toppenish Creek Longhouse on Yost Road, three miles south of White Swan.
Feb. 3rd week TOPPENISH	**Annual George Washington Birthday Celebration.** Dinner honoring veterans and tribal dancing nightly. Tribal Community Center on Meyers Road. Southeast of city.
Mar. 2nd week YAKIMA	**Speelyi-Mi Annual Indian Trade Fair.** Dancing, Arts and Crafts Exhibits. 9:00 A.M. to 10:00 P.M. Yakima Convention Center.
Mar. 3rd week WAPATO	**All Indian Invitational Basketball Tournament** sponsored by Yakima Nation All-Indian Invitational Basketball Tournament Association.
April 3rd week SATUS	**Satus Longhouse Pow-Wow.** Contest dancing for all ages. Everyone welcome. Located 10 miles east of Toppenish.
June 1st week WHITE SWAN	**Annual All-Indian Rodeo.** Admission charged, begins each day about 1:30 P.M. Indian encampment and games. Off of Fort Road.
June 2nd week WHITE SWAN	**Tiinowit Pow-Wow.** Treaty Days Celebration. Public invited. Dancing competition, arts and crafts, and ceremonial programs.
June 4th week WHITE SWAN	**Annual Yakima Indian Encampment.** Located at the Toppenish Creek Longhouse on Yost Road, three miles south of White Swan. Dancing and Indian games as well as refreshment stands are available.
Sept. 3rd week WHITE SWAN	**National Indian Day Celebration.** Toppenish Creek Longhouse. Three miles south of White Swan on Yost Road.
Nov. 2nd week TOPPENISH	**Veterans Day Celebration.** Dancing nightly. Veterans honored with dinner. Toppenish Tribal Community Center on Myers Road. Southeast of city.
Dec. 4th week WAPATO	**Christmas Celebration.** Located at Wapato Longhouse north of city. Dinner served on Christmas Day. Pageant Christmas Day. Dancing nightly.

Dates are tentative. For further information or confirmation, call (509) 865-5430.

Everyone is welcome to the Yakima celebrations and gatherings and allowed to take photographs. It is only at the religious services and memorials that picture taking is STRICTLY PROHIBITED.

TREATY WITH THE YAKIMAS, 1855

12 Stat. 951, June 9, 1855—Treaty

Articles of agreement and convention made and concluded at the treaty ground, Camp Stevens, Walla-Walla Valley, this ninth day of June, in the year one thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of the United States, and the undersigned head chief, chiefs, headmen and delegates of the Yakama, Palouse, Pisquose, Wenatchapam, Klikatat, Klinquit, Kow-was-say-ee, Li-ay-was, Skinpah, Wish-ham, Shyiks, Oche-chotes, Kah-milt-pah, and Se-ap-cat, confederated tribes and bands of Indians, occupying lands hereinafter bounded and described and lying in Washington Territory, who for the purposes of this treaty are to be considered as one nation, under the name of "Yakama," with Kamaiakun as its head chief, on behalf of and acting for said tribes and bands, and being duly authorized thereto by them.

Cession of Lands

ARTICLE I. The aforesaid confederated tribes and bands of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the lands and country occupied and claimed by them, and bounded and described as follows, to wit:

Boundaries

Commencing at Mount Rainier, thence northerly along the main ridge of the Cascade Mountains to the point where the northern tributaries of Lake Che-lan and the southern tributaries of the Methow River have their rise: thence southeasterly on the divide between the waters of Lake Che-lan and the Methow River to the Columbia River; thence, crossing the Columbia on a true east course, to a point whose longitude is one hundred and nineteen degrees and ten minutes (119° 10′), which two latter lines separate the above confederated tribes and bands from the Oakinakane tribe of Indians; thence in a true south course to the (952) forty-seventh (47°) parallel of latitude; thence east on said parallel to the main Palouse River, which two latter lines of boundary separate the above confederated tribes and bands from the Spokanes; thence down the Palouse River to its junction with the Moh-hah-ne-she, or southern tributary of the same; thence, in a southeasterly direction, to the Snake River, at the mouth of the Tucannon River, separating the above confederated tribes from the Nez Perce tribe of Indians; thence down the Snake River to its junction with the Columbia River; thence up the Columbia River to the "White banks," below the Priest's rapids; thence westerly to a lake called "La Lac;" thence southerly to a point on the Yakama River called Toh-mah-luke; thence, in a southwesterly direction, to the Columbia River, at the western extremity of the "Big Island," between the mouths of the Umatilla River and Butler Creek; all of which latter boundaries separate the above confederated tribes and bands from the Walla-Walla, Cayuse, and Umatilla tribes and bands of Indians; thence down the Columbia River to midway between the mouths of White Salmon and Wind Rivers; thence along the divide between said rivers to the main ridge of the Cascade Mountains; and thence along said ridge to the place of beginning.

Reservation

ARTICLE II. There is, however, reserved from the lands above ceded for the use and occupation of the aforesaid confederated tribes and bands of Indians, the tract of land included within the following boundaries, to wit:

Boundaries

Commencing on the Yakama River, at the mouth of the Attah-nam River; thence westerly along said Attah-nam River to the forks; thence along the southern tributary to the Cascade Mountains; thence southerly along the main ridge of said mountains, passing south and east of Mount Adams, to the spur whence flows the waters of the Klickitat and Pisco Rivers; thence down said spur to the divide between the waters of said rivers; thence along said divide to the divide separating the waters of the Satass River from those flowing into the Columbia River; thence along

said divide to the main Yakama, eight miles below the mouth of the Satass River; and thence up the Yakama River to the place of beginning.

All of which tract shall be set apart, and, so far as necessary, surveyed and marked out, for the exclusive use and benefit of said confederated tribes and bands of Indians, as an Indian reservation; nor shall any white man, excepting those in the employment of the Indian Department, be permitted to reside upon the said reservation without permission of the tribe and the Superintendent and agent. And the said confederated tribes and bands agree to remove to, and settle upon, the same within one year after the ratification of this treaty. In the meantime it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States; and upon any ground claimed or occupied, if with the permission of the owner or claimant.

Guaranteeing, however, the right to all citizens of the United States, to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not included in the reservation above named.

And provided, That any substantial improvements heretofore made by any Indian, such as fields enclosed and cultivated, and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued, under the direction of the President of the United States, and payment made therefor in money; or improvements of an equal value made for said Indian upon the reservation. And no Indian will be required to abandon the improvements aforesaid, now occupied by him, until their value in money, or improvements of an equal value shall be furnished him as aforesaid.

ARTICLE III. And provided, That, if necessary for the public convenience, (953) roads may be run through the said reservation; and on the other hand, the right of way, with free access from the same to the nearest public highway, is secured to them; as also the right, in common with citizens of the United States, to travel upon all public highways.

Privileges Secured to Indians

The exclusive right of taking fish in all the streams, where running through or bordering said reservation, is further secured to said confederated tribes and bands of Indians, as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing them; together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

Payment by the United States

ARTICLE IV. In consideration of the above cession, the United States agree to pay to the said confederated tribes and bands of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty, the sum of two hundred thousand dollars, in the following manner, that is to say: sixty thousand, to be expended under the direction of the President of the United States, the first year after the ratification of this treaty, in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, supplying them with provisions and suitable outfit, and for such other objects as he may deem necessary, and the remainder in annuities, as follows: for the first five years after the ratification of the treaty, ten thousand dollars each year, commencing September first, 1856; for the next five years, eight thousand dollars each year; for the next five years, six thousand dollars per year; and for the next five years, four thousand per year.

All which sums of money shall be applied to the use and benefit of said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them. And the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

United States to Establish Schools

ARTICLE V. The United States further agree to establish at suitable points within said reservation, within one year after the ratification hereof, two schools, erecting the necessary buildings, keeping them in repair, and providing them with furniture, books, and stationery, one of which shall be an agricultural and industrial school, to be located at the agency, and to be free to the children of the said confederated tribes and bands of Indians, and to employ one superintendent of teaching and two teachers; to build two blacksmiths' shops, to one of which shall be attached a tin shop, and to the other a gunsmith's shop; one carpenter's shop, one wagon and ploughmaker's shop, and to keep the same in repair and furnished with the necessary tools; to employ one superintendent of farming and two farmers, two blacksmiths, one tinner, one gunsmith, one carpenter, one wagon and ploughmaker, for the instruction of the Indians in trades and to assist them in the same; to erect one saw-mill and one flouring-mill, keeping the same in repair and furnished with the necessary tools and fixtures; to erect a hospital, keeping the same in repair and provided with the necessary medicines and furniture, and to employ a physician; and to erect, keep in repair, and provided with the necessary furniture, the buildings required for the accommodation of the said employees. The said buildings and establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chief of the said confederated tribes and bands of Indians is expected, and will be called upon, to perform many services of a public character, occupying much of his time, the United States further agrees to pay to the said confederated tribes and bands of Indians five hundred dollars per year, for the term of twenty years after the ratification hereof, as a salary for such person as the said (954) confederated tribes and bands of Indians may select to be their head chief; to build for him at a suitable point on the reservation a comfortable house and properly furnish the same, and to plough and fence ten acres of land. The said salary to be paid to, and the said house to be occupied by, such head chief so long as he may continue to hold that office.

Kamaiakun is the Head Chief

And it is distinctly understood and agreed that at the time of the conclusion of this treaty Kamaiakun is the duly elected and authorized head chief of the confederated tribes and bands aforesaid, styled the Yakama nation, and is recognized as such by them and by the commissioners on the part of the United States holding this treaty; and all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to said confederated tribes and bands of Indians. Nor shall the cost of transporting the goods for the annuity payments be charged upon the annuities, but shall be defrayed by the United States.

Reservation May Be Surveyed

ARTICLE VI. The President may, from time to time, at his discretion, cause the whole or such portions of such reservation as he may think proper, to be surveyed into lots, and assign the same to such individuals or families of the said confederated tribes and bands of Indians as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

Annuities Not to Pay Debts of Individuals

ARTICLE VII. The annuities of the aforesaid confederated tribes and bands of Indians shall not be taken to pay the debts of individuals.

ARTICLE VIII. The aforesaid confederated tribes and bands of Indians acknowledge their dependence upon the government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens.

And should any one or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the government out of the annuities.

Not to Make War But in Self Defense

Nor will they make war upon any other tribe, except in self-defense, but will submit all matters of differences between them and other Indians to the government of the United States or its agent for decision, and abide thereby. And if any of the said Indians commit depredations on any other Indians within the territory of Washington or Oregon, the same rule shall prevail as that provided in this article in case of depredations against citizens. And the said confederated tribes and bands of Indians agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE IX. The said confederated tribes and bands of Indians desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same, and therefore, it is provided that any Indian belonging to said confederated tribes and bands of Indians, who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her annuities withheld from him or her for such time as the President may determine.

Wenatshapam Fishery Reserved

ARTICLE X. And provided, That there is also reserved and set apart from the lands ceded by this treaty, for the use and benefit of the aforesaid confederated tribes and bands, a tract of land not exceeding in quantity one township of six miles square, situated at the forks of the Pisquouse or Wenatshapam River, and known as the "Wenatshapam fishery," which said reservation shall be surveyed and marked out whenever the President may direct, and be subject to the same provisions and restrictions as other Indian reservations.

When Treaty to Take Effect

ARTICLE XI. This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

(955) In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and the undersigned head chief, chiefs, headmen, and delegates to the aforesaid confederated tribes and bands of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

ISAAC I. STEVENS, Governor and Superintendent
KAMAIAKUN, his X mark
SKLOOM, his X mark
OWHI, his X mark
TE-COLE-KUN, his X mark
LA-HOOM, his X mark
ME-NI-NOCK, his X mark
ELIT PALMER, his X mark
WISH-OCH-KMPITS, his X mark
KOO-LAT-TOOSE, his X mark
SHEE-AH-COTTE, his X mark
TUCK-QUILLE, his X mark
KA-LOO-AS, his X mark
SCHA-NOO-A, his X mark
SLA-KISH, his X mark

Signed and sealed in presence of—

JAMES DOTY, Secretary of Treaties
MIE. CLES. (JEAN CHARLES) PANDOSY, O.M.I.
WM. C. McKAY
W. H. TAPPAN, sub Indian Agent, W. T.
C. CHIROUSE, O.M.I.
PATRICK McKENZIE, Interpreter
A. D. PAMBURN (PAMBRUN), Interpreter
JOEL PALMER, Supt. of Indian Affairs, O. T.
W. D. BIGLOW
A. D. Pamburn (PAMBRUN), Interpreter

And whereas, the said treaty having been submitted to the Senate of the United States for its constitutional action thereon, the said Senate did, on the eighth day of March, one thousand eight hundred and fifty-nine, advise and consent to the ratification of the same by a resolution in the words and figures following, to wit:

"IN EXECUTIVE SESSION,
"SENATE OF THE UNITED STATES, March 8, 1859.

"Resolved, (two thirds of the senators present concurring), That the Senate advise and consent to the ratification of treaty between the United States and the head chief, chiefs, headmen and delegates of the Yakama, Palouse, and other confederated tribes and bands of Indians, occupying lands lying in Washington Territory, who, for the purpose of this treaty, are to be considered as one nation, under the name of "Yakama," with Kamaiakun as its head chief, signed 9th June, 1855.

"Attest: "ASBURY DICKENS, Secretary."

Now, therefore, be it known that I, JAMES BUCHANAN, President of the United States of America, do, in pursuance of the advise and consent of the Senate, as expressed in their resolution of March eighth, one thousand eight hundred and fifty-nine, accept, ratify, and confirm the said treaty.

(956) In testimony whereof, I have hereunto caused the seal of the United States to be affixed, and have signed the same with my hand.

Done at the city of Washington, this eighteenth day of April, in the year of our Lord one thousand eight hundred and fifty-nine, and of the independence of the United States the eighty-third.

JAMES BUCHANAN

By the President:
LEWIS CASS, Secretary of State

A CHRONOLOGY OF EVENTS THAT SHAPED THE YAKIMA INDIAN NATION

1775	Continental Congress declares jurisdiction over Indian affairs
1804-1806	Lewis and Clark Expedition
1814	Alexander Ross visit to Kittitas country
1824	Bureau of Indian Affairs established under the War Department
1825	Fort Vancouver established by Hudson Bay Company
1833	Nisqually House on Puget Sound built
1842	The Oregon Trail reaches the Willamette Valley
1849	Oregon Territory admitted to the Union
1850	The Donation Act
March 21, 1853	Isaac Stevens becomes Governor of Washington Territory
May 28, 1855	The Walla Walla Council convenes
June 9, 1855	The Yakamas sign their treaty
September 17, 1858	The Battle of Four Lakes occurs near Spokane
March 8, 1859	Treaty ratified by the United States Senate
April 18, 1859	Treaty proclaimed by President James Buchanan
1860	Reverend James H. Wilber arrives at Fort Simcoe to become superintendent of teaching
1864-1882	Wilber appointed agent by President Lincoln
1877	Kamaiakun dies at Rock Lake, Washington, age 73
February 8, 1891	Allotment Act
1922	Toppenish selected as the new site for the agency headquarters
1924	Indian Citizenship Act passed
August 9, 1946	Enrollment Act passed establishing a minimum degree of blood quantum at one-fourth or more of the blood of the fourteen original tribes to become enrolled members of the Yakima Indian Nation
January 1, 1976	Enrolled Tribal membership — 6,178

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